A SERMON preached before the Queenes Maiestie, by the reuerend Father in God the Bishop of Chichister, at Grenewiche, the. 14. day of Marche. 1573.

Seene and allowed according to the order appoynted.

Quam speciosi pedes euangelizantium pacem, euangelizantium bona. Rom. 9.

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¶ To the Reader, Thomas Browne wisheth grace and peace.

WHeras among other learned and notable Sermons preached this Lent before the Queenes most excellent Maiestie, and by hir grace highly commended, I vnderstoode by those that were presente, that hir Highnesse also liked very well, & commended most graciously that sermon whiche the learned & reuerende father in God, the Bishop of Chichester preached before hir Maiestie, in so much that some noble Peeres, and many other desired a copie of the same. I partly to satisfie their desire, partly to signifie some sparke of my good will and dutie towardes the author and preacher of this Sermon, my very good Lord (of whome I haue receiued benefite) trauelled so farre with those that could pleasure me in this behalfe, that I at length not onely receyued notes, but almost the whole discourse of that learned sermon, although not altogither in suche sorte as it was by the reuerend Father preached, yet as nigh thereunto as could be remembred. And for the benefit of other I haue heere published the same, trusting that this my labour will be no otherwise construed than thus: that whereas I my selfe can offer as of my selfe very little or nothing at all to the buylding of Gods temple, I thoughte good to bring thereunto a goodly and beautifull pyller made by a cunning and noble workeman, which I trust for the excellencie thereof will be of a

greate manye with plausible allowance ioyfully receyued, to whome for the greater encreasing of their ioy, I will say that which Aeschines sayde vnto the men of Rhodes, who wondered marueilously at the oration of that famous Orator Demosthenes, beeing but sayde and recited by him vnto them: Quid inquit Aeschines si ipsum audiseris sua verba resonantem? sentiens in Demosthene magnum Demosthenis partem deesse, si quae ipse dixit ab alio recitarentur: Doe yee marueill, sayde Aeschines, at thys my rehersall of Demosthenes oration? what if you had hearde him selfe sounding and pronouncing hys owne wordes? Meaning therby, that in Demosthenes great part of Demosthenes was wanting, when that those things which he spake were recited of an other. I doubt not, but vnto all, this my little trauell will be acceptable: to them that were present, because they shall againe be put in minde of that which they before heard, and so maye more deeply consider the same: to those that were absent, for that they shall heare that which before they heard not, & so be made better learned vnto saluation. And thus desiring thee good Reader, to be thankfull vnto God for thys and other good fruites of the labourers in his vineyardes, I bid thee farewell, from Westminster the. vj. of Aprill.

1574.

A godly Sermon preached at Grenewiche.

God bee mercifull vnto vs, and bleſſe vs, and ſhewe vs the lighte of his countenance, and bee mercifull vnto vs: that hys waye maye bee knowne vpon earthe, hys ſauing healthe among all Nations, through our Lorde Jeſus Chriſt. Amen.

REmember thy Maker in the dayes of thy youth, before the tyme of trouble come, and the yeres approch, of the vvhiche thou ſhalt ſay, I haue no pleaſure in them.

2 Before the ſunne, & the light, & the moone, & the ſtarres be darkned, and the cloudes returne after rayne.

3 Before the keepers of the houſe doe tremble, and the ſtrong men doe bovv, and the grinders do ceaſe, being fevve in number, and they that looke out of the vvindovves vvaxe darke:

4 And they ſhut the dooores in the ſtreat through the vveakeneſſe of the voyce of the grinding: and they vvake at the noyce of the birde: and all the daughters of muſicke be deafe.

5 Before the high ones doe dreade and ſhake in the vvay: The Almond trees doe bloſſome, and the Graſhoppers doe ſticke vp, and the Capers vvaſted: for man ſhall go to hys long home, and the mourners ſhall goe about in the ſtreat.

6 Before the ſiluer thread be lengthned, and the golden caule do ſhrinke, and the Pype bee broken vppon the ſpring, and the vvheele vpon the ciſterne.

7 For duſt ſhall returne to earthe from vvhence it vvas, and the ſpirite to God vvhich gaue it.

Before I proceede any farther, I ſhall moſt humbly beſeeche you to pray. &c.

THe Preacher king Salomon in the. 11. chapters going before, hathe reckened vp all the ioyes & pleaſures, bothe of the body, and of the minde, & hath found by

by the wisdome of God, that they be all meere vanitie and miserie: for he saithe, I haue considered all the works that are done vnder the sunne, and beholde all is vanitie and veration of the spirite. And therupon taketh occasion in this twelfth chapter, to exhort euery one to serue God in tyme, before trouble come, or sickneſſe greeue, or age preſſe, or death carrie vs away. For the body that is but dust, shall goe againe to dust, and the spirite whiche is eternall shall retourne to God, as wyll more playnly appeare by a brief discourse and expounding of the Metaphors and darke speaches. Eccl. 1. 14.

Remember thy maker in the dayes of thy youth. That is: Serue the Lord thy God that made thee of nothing, & redeemed thee of worse than nothing, whileſt thou arte yong, strong, helthfull, riche, and mery.

Before the time of trouble come, and the yeres, of the whiche thou shalt say, I haue no pleasure in them. That is: before pouertie, sickneſſe, losse of friends, banishmēt, perſecution, and miserie come vpon thee, in the which flesh and bloud hath no pleasure.

Before the ſunne, and the moone, and the ſtarres be darkned, and the cloudes returne after rayne. That is: Before thou fal to ſuch extremitie, that thou not only doe not take any ioy or cõfort of ẏ light of the ſunne, of the moone, & of the ſtars, & other creatures which God hath made for ẏ cõfort of man: but ẏ clouds returne after rayne, ſickneſſe grow vpõ ſickneſſe, griefe vpõ griefe, payne vpon payne, ſorow vpõ ſorow. Theſe Metaphors do ſignifie trouble and ſickneſſe.

Before the keepers of the houſe doe tremble. The body is called ẏ houſe, for that as a mã is lodged, & dwelleth in his houſe for a time: So the ſoule or ſpirit is lodged and dwelleth in the body as in his houſe for a time. The hands be called the kæpers of this houſe or body: for that, as the kæpers of the houſe do dreſſe vp ẏ houſe, repayre, and defende the houſe from ſpoyles and breaches: So the hands do apparel, fæde, repayre, and defende the body from ſpoyles and inconueniences.

The ſtrong men do bowe. The legges bee called ſtrong men: for that as ſtrong men be porters, and beare burdens, & as poſtes

and

and pillers do beare vp houſes, and buyldings: ſo the legges of men doe beare vp the burdens, the buyldings, the houſes or bodies of men.

And thy grinders do ceaſe beeing fewe in number. The teeth be called the grinders: for that: as the milſtones do grinde, bruſe, and make ſmall the corne that is to be baked: Euen ſo the teeth do grinde, chawe, and make ſmall the meate that is to be baked or concocted in the ſtomacke.

And they that looke out of the windowes waxe darke. The windowes be called eye lids, the eies be thoſe that looke out by the windowes. For as they which are in the houſe, are comforted & directed by the light which they ſee by the windowe opened: ſo the powers of the body be comforted, and directed by the light which they receyue by the eyes, the eye liddes being opened.

And they ſhutte the doores in the ſtreate. The lippes bee called the dores, for that as the dores do ſhut, and cloſe in al things that be in the houſe: Euen ſo the lippes do ſhut, & cloſe the tong, the breath, & all other things that be in the houſe of the body.

And they wake at the noyse of the birde. When men ware old, their brayne wareth dry, sléepe fayleth, and then they rather slumber than sléepe, in so muche that the crowing of a cocke, the chirping of a birde, or any little noyse will awake them.

And all the daughters of musicke be deafe. The eares be called the daughters of musicke, for that the harmonie and consente of notes, and soundes, is tuned and iudged by the eare.

The high ones do dread and shake in the way. The vpper partes of the body be called the high ones, whiche in aged persons do croke and stoupe, and as it were shake for feare.

Before the Almõd tree do blossome. The head is called the Almond trée, and graye heares the blossomes: for that, as the blossomes do cause the Almond trée to shewe all white, so the grey heares do make the head shewe all white.

And the grashoppers sticke vp. The shoulders be called the grashoppers, for that as the legges and winges of grashoppers do stick vp, and appeare aboue the body: so the

the ſhoulders in leane and aged perſons do ſticke vp and appeare aboue the body.

And the capers waſted. The Capers do here ſignifie the reynes: for that *Caparis* is an herb which is very good for the reynes. His meaning is, before you be aged: for that in aged perſons the handes do quauer and tremble, the legges be faint and feeble, the teeth decay and fall out, the eyes ware dimme, the lippes wil not eaſily open and ſhutte: they ſleepe litle, and watch muche through the drineſſe of their brayne: their hearing fayleth, they ſtoupe, and ſhake as they go, their heads be white, their ſhoulders ſticke out, & their raines be waſted.

Before the ſiluer thread bee lengthened. The ſiluer thread is the ſinewes which do ſtretch and lengthen vpon death, and they be called ſiluer threades, for that they be white like ſiluer, and doe hold, binde, and tie togither the bones of the bodie, whiche would els one fall frō an other, as threads and lines doe binde togither other loſe things.

And the golden caule do ſhrinke. The ſkinne whiche couereth and encloſeth the

braine

brayne is called the golden caule: because it is yelow like golde, and doth enclose, and kepe togyther the brayne, as the caule dothe enclose, and kepe together the heare.

The pypes be broken vpō the spring. The hart is called the spring, & the Arterie the pipe: for that as water hauing the beginning in the spring, dothe flowe out of the spring into the pipe, and from one pipe to an other to euery office in the house: so the vitall spirites springing, or beginning in the hart, go out of the hart into the arteries, which be round & hollow like cundite pypes, and runne from one arterie to an other, to all the partes of the bodie.

And the wheele vppon the cisterne. The stomacke is called a cisterne, a lake, or a poole. For so the Hebrue word doth signifie, and the liuer is called the wheele, the wrench, or plumpe: for that as waters do not spring in a lake or poole, but eyther fall by rayne, or be gathered togither by the industrie and deuise of man: so meat & drink haue not their beginning in the stomacke, but be put vnto it by the hande or

mouth.

mouth. And as by a wheele, and wrench or plumpe and certaine lynes, men doe plumpe and drawe water out of the lake or poole for their necessarie vses: so the liuer by the veynes doth plumpe & drawe the iuice out of the stomack, and doth alter and change it into bloud, and conuey it to the nourishment of the bodie.

For dust. That is the flesh and bones, which were made of earth and dust shall die & rotte, and returne to earth and dust againe.

The spirite shall goe againe to God, which gaue it. That is (saith the Chalde Paraphrast) the soule shall goe againe to stand in iudgement before the Lord which gaue it to man.

The principall lessons be these: First, that ech one ought to serue God in time.

Next, that trouble, sickneſſe, age, and death be Gods bayliffes to arrest, & warne vs of our dutie to God.

Thirdly, that euery one shall ryse agayne, and giue an accompt to God of his doings.

The first lesson is conteyned in these wordes:

wordes: Remember thy maker in the dayes of thy youth: in the which we are to learn:

1 First, what it is to remember God.
2 Secondly, to note the cause, that moueth vs to remember him.
3 Thirdly, the time and season of this remembrance.

The remembrance, or duetifull seruing of God.

IT appeareth by the course of the Scriptures, that to remember our maker, is
Rom.5.10 to beleue in God, and Christ Iesus, which gaue himselfe to die for vs being his enimies, which hath quickened vs being dead
Eph.2.1. in sinne, who being once dead in the infirmitie of the flesh, rose againe with power,
Ehh.4.8. ascended into heauen with maiestie, hath
Eph.1.21. led away Captiuitie captiue, and reigneth in heauenly thinges aboue all principalities and powers, and aboue euery name that is named, not onely in this world, but in the world to come. Who by his flesh hath taken away the diuision and separation that was betwene God and vs, abo-
Eph.2.15. lishing the law which was set against vs in

in precepts & decrées. Who is our peace, our aduocate, and propitiation for the sinnes of the whole worlde. By whom we haue boldnesse, and entrance with all confidence through faith in hym. For as there is no way into the house but by the doore: so there is no commyng to God, but by faith in Christ. By this doore entred Cornelius the Romaine: by thys doore entred ỹ Æthiopian Eunuch. By this dwze Zacheus receiued ỹ person of Christ into his house, & saluatiõ to him & his whole familie. By this doore the Jaylor mẽtioned in the. 16. of the Actes receyued saluation to himselfe, & all his house. And *Ambrose* vpon the Epistle to the Romanes. This was God his determination, that the lawe surceasing, the grace of God should require only faith to saluation. And *Basil* in his booke *de humilitate*. The humble knoweth that he is voyde of true iustice, and that he is iustified by onely fayth in Christ. And *Hezechius* vpon Leuiticus sayth: The grace of God is giuen of mercy and fauour, and receiued by onely faithe. And *Chrisostome* vpon the epistle to the Galathians, chap. 3.

Eph. 2. 14.
Joh. 2. 2.
Eph. 3. 12.
Act. 10. 26
Act. 8. 37.
Luc. 19. 5.
Act. 16. 34.
Ambrosius.
Basilius.
Hezechius.
Chrisost.

They

They sayde: whosoeuer stayeth him selfe vpon only faith is accursed. Cõtrariwise, S. Paule proueth that whosoeuer stayeth himselfe vpon only faith, is blissed.

And yet as fyre euer gyueth lighte and heate, so true fayth euer yéeldeth the feare of God, and loue of God. When S. Paule had firste taught the Romaines that they were sealed and assured of eternall lyfe by
Rom. 12. 1. fayth in Chryst: After he teacheth them to yéelde themselues, a quicke, holy, and pleasant sacrifice to God, which is their dutiful
Eph. 1. 14. seruing of God. When S. Paule had firste taught the Ephesians that Chryste is the earnest of their inheritaunce, after he tea-
Eph. 6. 14. cheth them to put on the cõplete armour of God, hauing the loynes girded in truth, & hauing on the brest plate of rightuousnes, and their fæte shodde with the Gospell of peace, to take vnto themselues the shielde of faith, and the helmet of saluatiõ, and the swoord of the spirite, which is the woorde of god, & to pray and watch with all perseuerance. So when the Preacher had taught firste the remẽbrance of God, after he tea-
Eccl. 12. 13 cheth the feare & loue of God: let vs heare

the

the conclusion of all; saith he: feare God, and keepe his commaundements, for that is the dueties of euerie man. Nowe to keepe God his commaundementes, and to loue God is all one, as Christ teacheth vs in the 14. of Iohn. If you loue me, keepe my commaundements. To the same effect doth S. *Hilarie* expound this sentence. Remember thy maker, that thou mayst reuerence his maiestie mightely, loue his goodnesse feruently, embrace his truth cloudly, and beleue his promises faithfully. And also S. *Augustine*. Remember thy maker, that is, remember his might, that thou mayst beleue: his mercy, that thou mayst hope: his iustice, that thou mayst be fearefull: his goodnesse, that thou mayst be thankful.

Iob. 14. 14

Hilarius

August.

The cause which moueth vs to remember God.

THe cause which moueth vs to remember God is implyed in this worde Maker. For diuers good writers both olde and newe say, that this is the sense: Because thou arte made after the image of God. *Totus es obligatus ad tuum seruatorem.* Thou

are wholy bound to serue him. The Image
Eph.4.24 of God (according to S. Paule) is nothing
els but rightwoulnesse, & holinesse of truth:
So that the Preacher saythe thus muche:
God hath made thee, and made thée iust &
holy, therefore thou oughtest to serue him.
In the. 20. of Exodus, the Lorde spake
Exod.20.2 all these sayings: I am the Lord thy God,
which brought thée out of the lande of E-
gipt, out of the house of bondage, Thou
shalt haue none other God but me. In the
Exo.19.3. 19. of Exodus, God saith to Moyses: Thes
things shalt thou tel to the house of Jacob,
and declare to the house of Israell: youre
selues haue sæne what I haue done to the
Egyptians, howe I haue caryed you vpon
the winges of Egles, and haue adopted
you to mee, if therefore you heare my
voyce and kæpe my couenaunt. &c. In
Esay. 5.1. the. 5. chapter of Esay, My beloued had a
vyneyarde in a plentifull grounde, and he
hedged it, and walled it, and pickte stones
out of it, and planted it with good Grapes,
and buylded a towre in the middes of it,
and a wine presse in the middes of it.
What could I haue done (saith he) for my
vine.

vineyarde that I haue not done: but that I loked it should yelde grapes, and it yelded wild grapes. I loked for iudgement, & beholde iniquitie: I loked for iustice, and beholde outerie. In Micheas the .6. chapter My people what haue I done to thee, or wherein haue I greued thee? answere me. Surely I brought thee out of the lande of Egipt, I deliuered thee from the house of bondage, I sent before thee Moses, Aaron, & Miriah. Remember therefore what Balak king of Moab had deuised, and what Balam the Sonne of Beor answered him from Sittim vnto Gilgall, that thou mayest knowe the righteousnesse of the Lord, and what the Lord requireth of thee: to do iustly, & to loue mercy, & to humble thy selfe, & walke with thy God. And in the .102. Psalm: O my soule prayse thou the Lorde, and all that is within me blesse his holy name. O my soule prayse thou the Lorde, and forget not all hys benefytes, whiche forgyueth thee all thine iniquities, which healeth all thine infirmities, which deliuereth thy lyfe frō death, whiche crowneth thee with mercy and goodnesse.

Mich. 6.3

Psa. 102.1

The grace & mercy of God hathe made man iuſt and holy. The grace and mercie of God hath brought man out of the helliſh Egipt, and caried him vpon the winges of Angels. The grace, & mercy of God hathe planted the vineyard of his Churche in a fertile grounde: hathe hedged it with hys law: hath walled it with his ſacramentes: hath picked out the ſtones of ſuperſtition and wickedneſſe: hath builded a tower, & ſet watchmen, Patriarches, Prophetes, Apoſtles, Euangeliſts, & Paſtours to keepe it: hath made a wyne preſſe of Princes, Iudges & Magiſtrates. The grace & mercy of God hath ſet ouer his people godly Kings and Queenes, godly preachers and Miniſters. The grace and mercy of God forgiueth all their ſinnes, healeth all their infirmities, and giueth them the crowne of mercy and goodneſſe. The grace and mercie of God is the cauſe of all bleſſings and goodneſſes. Euery good gifte, and euery perfect gifte (as ſayth S. James) is from aboue from the father of light.

Iac. 1. 17.

Bleſſed be therefore God euen the father of our Lorde Ieſus Chriſte, whiche hath

Eph. 1. 3.

hath blessed vs with all spiritual blessings in heauenly things in Christe. As he hath chosen vs in him before the foundacion of the world, that we should be holy, & without blame before hym in loue, who hathe foreapointed vs to be adopted through Jesus Christ, vnto himselfe, according to the good pleasure of his will, to the praise of the glory of his grace, wherwith he hath made vs accepted in his beloued: by whome we haue redemption through his bloud, euen the forgiuenesse of sinnes, according to his rich grace, wherby he hath bene aboundant toward vs, in all wisdome & vnderstãding. And therefore he giueth great & iust cause to euery one to remember and serue hym.

For sithe the father hath entayled hys lands vnto his sonne, eche sonne ought, & a good sonne will honour, loue & obey so good a father. Sith a friend hath made a dede of gift of al his goods to his friend, eche friend ought, & a good friend wil be kind & thankfull to him and his againe. The God and father of heauen & earth hath entayled and assured the lande of eternall ioy to vs hys children. Their good friend and brother

Christ Jesus hath giuen them himselfe to
Mat.1.25. be borne of a virgin, to hunger & thirst, to
Math.4.2. be spitted on and scurged, to be rent and
Joh.19.28 torne, to suffer death, & death of the crosse,
Math.26. 67. to beare the paynes and torments of hell,
John.19.1 and Gods wrath. He hath giuen them his
John.19. holinesse, his righteousnesse, his truth, his
Math.27. 46. patience, his mercie, and the inheritance
1.Cor.1.30 of his glorious kingdome. And therefore they ought to be obediēt to so good a father, and to be thankfull to so louing a brother.

Esa.1.3. The Ore dothe know his owner, and the Asse his masters cribbe: and muche more ought man to know the mightie Lord, and
Ps.103.9. mercifull God. The sunne setteth & riseth: the Moone kæpeth his full, his wane and change: the sea dothe ebbe and flowe: the earth yeldeth grasse and corne, and fruite for man, as God hath made them, and appointed them to do: And shall not man labour and watch, pray and faste, be mercifull, iust, holy and true, as God hath made him, and appointed him to be?

The frowarde sayth: we may do what
Deu.11.32 we lust: but the holy ghost sayth, thou shalt only do that I cōmaūd thee. The Epicure sayth:

saith: Let vs eate and drinke, and be merie, for to morowe shall we die: But the holy ghost saith: Meates are ordayned for the bellie, and the bellye for meates: but God shall destroy both it, and them. The reiect saithe: It is as good to sitte idle, as worke idle, & it needes not, or it bootes not: But the holy ghoste sayth: All these blessings shall come vpon thee and take holde of thee, if thou shalt kæpe my worde. Blessed shalte thou be in the citie, and also in the fielde: blessed shalt thou be when thou goest forth, and when thou cõmest in: blessed shall be the fruite of thy bodye, and the fruite of thy grounde, and the fruite of thy cattell, and all that thou settest thy hande vnto: But if thou do not kæpe my lawe: Cursed shalt thou be in the Citie, and also in the fielde: cursed shalte thou be when thou goest forth, and when thou commest in: cursed shall be the fruite of thy bodie, and the fruite of thy ground, and the fruite of thy cattell: and cursed shall be all that thou settest thy hand vnto.

1. Cor. 15. 32.

1. Cor. 6. 13

Deut. 28. 2.

The time of our remembraunce.

IN the dayes of thy youth. The Hebrue word Bakarah signifieth youth or a thing chosen of the roote Bakar. For that a young man is chosen, and apte for any worke, or any thing. So the time of our remembraunce is our young yeres, our flourishing dayes, the time of prosperitie, the time of this our life, whilest we may be framed to remember God. In the morning sowe thy seede: make no tarying to turne vnto the Lord, and put not off from day to day: for sodainly shall the wrath of the Lorde breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perishe in the dayes of vengeance, for man wotte not knowe his time, but as the fyshes that are taken in an euill nette, and as birdes that are caught in a snare: so are the chyldren of menne besnared in the euill tyme, when it falleth vpon them sodaynly. *Ecce venio sicut fur*: Beholde I come sodaynly lyke a theefe: blessed is he that watcheth, and kepeth his garmentes. Whatsoeuer thy hande can doe, doe it by and by. For there is neyther worke, nor inuention, nor knowe-

Eccl. 11.6.

Eccle. 5.7.

Apoc. 16. 15.

Eccl. 9. 10

knowledge, nor wisedome in the grauе whither thou goest. Worke while day is, for nighte will come when no body can worke. Cast thy bread vpon the waters, for after many dayes thou shalt finde it. Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth. Noah builded the Arke whylest the wether was fayre: Joseph made barnes, and grayners, and layde vp grayne and corne, in the seuen plentifull yeres. The Ante hauing no guide, master, nor ruler, prouideth meate for hir selfe in sommer. *Ante languorem adhibe medicinam:* Before sickenesse take phisicke, and before iudgement tryе thy selfe, and thou shalte finde fauour in the sight of God. The fiue wise Virgins toke oyle in theyr vessels, with their lampes, and were ready when the Bridegrome came forth, and went in with him to the mariage. The Lord prayseth the vniust Stewarde, for that he had done wisely: and Christe willeth vs to make them friendes of the Mammon of iniquitie, that when they fayle, they may receyue vs into euerlasting tabernacles,

Joh. 9. 4.
Gen. 6. 14.
Ge. 41. 48
Prou. 6. 7.
Eccl. 18. 18
Mat. 25. 1.
Luk. 16. 8.

Nowe for oure particular instruction: God hath deliuered Englande from forren bondage: the burden whereof as we may beholde in our neighbours on euery syde, so haue we domesticall glasses to see it in. Yoyce the Danes ouerrunning this lande caused the Englishe men to eare and sowe their lande and doe all other labours, and the Danes did vse their wiues, daughters, and seruants at their pleasure: and if any Englishe man had met a Dane vpon a bridge, the Englishe man might not stirre one foote before the Lord Dane was past: and if the English man had not made low curtesie to the Dane at his comming by, he was sure to be sharply punished. The Normands hauing title by English bloud, and spæding by the good will of the most of Englishe nation, yet burdened them with great tribute and eractions, toke to themselues the chiefe possessions of the lande, ordeyned newe lawes and newe coynes, ouerthrewe the houses of the Nobilitie, and filled all Churches with strangers.

God hathe deliuered hys Englishe Church from the Romish Pharao, whiche

hys

dyd not onely keepe it vnder with the burdens of Annates, Electiõs, Preuentions, Totquots, Tollerations, Bulles, Seales, Signatures, Smokefarthings, and Peter pens, and such like: But also loaded their consciences with the straw and clay of superstition, errour, and ignorance. Exod. 5. 4 Exod. 5. 7.

God hath caried the chiefe of Englande, the Nobles, Ministers, & many other good folke vpõ ẏ Eagles wings, through mar-uelous dangers, & miraculously preserued them, as their owne consciences doe best knowe. For remember what Athalia and hir bloudy priest Matham: what Balam of Italie & his persecuting kings Balaac and Sehon: what his cruell Dukes Rabsache and Holoferne: what Adonias, and Abisac had deuised: and what their Balamities answered them from Sittim to Gilgall, from the beginning of thornes and troubles, to the wheele & type of rule and dominion. 2. Re. 11. 1. 2. Re, 11. 18 Num. 22. 2. Reg. 18. 19. Iud. 7. 1. 1. Re. 2. 17

God hath planted his English Churche in a pleasant, fertile, and healthfull soyle: he hath giuen it plentie of all manner of vittailes: he hathe endued it with peace

and

and comforde aboue all Countries rounde about it: He hath hedged it with his Gospell, the seede of grace, which sowen in the furrowes of Christian hearts encreaseth and multiplieth exceedingly: the precious iewell more deare to the godly, than all the treasures of the worlde: the spirituall sworde, that cutteth the hearts, and parteth the flesh from the spirite: the heauenly Nette, that encloseth, and bringeth together the children of God: the water of life which washeth away our synnes: the sacred fyre, that burneth away the superfluous humors of worldly desires: the wholsome leauen that seasoneth and edifyeth the soule: the sweete bread, that feedeth the man of God: And the true keye that openeth to vs Christ Jesus, the dore of the kingdome of heauen.

Mat.13.33
Matth.13.45.
Eph.6.17
Matth.13.47
Apo.22.17
Jer.23.29
Luk.11.52

God hathe buylded in it the sincere and substantiall walles of the Sacraments of Baptisme and the Lordes Supper, the seales of faythe, the watch words of Christian souldiers, the images of our Resurrection, and the paunes of our saluation. He hathe pickte out the stones of errour

and

and hereſie.

God hath ſet ouer it Miriah, to ſet forth his glory, to cauſe his worde to be taught, to aduaunce vertue, to punithe vice, to be a nurſe and fofterer of his people, to write out his booke, and to reade on it continually, to kéepe his commaundementes, not turning from them to the lefte hande, nor to the right. Ye hath ſet ouer it many good Moyſeſes, that many ſtande in the gappe, to turne away Gods wrath, to guide gods people in the wildernelle of theſe perilloua dayes, and to iudge them from morning to euening: and many good Aarons to ring the golden belles of the Law and Goſpell in Gods Sanctuarie and Churche, to preſent ſacrifices of thankeſgyuing, and to giue lyght to Gods people by his worde. Ye hath placed in it keepers and watchemen, preachers & miniſters, whiche fede his flocke, plowe his grounde, and ſounde the trumpet of his worde, ſo godly, ſo learnedly and painefully, as thys lande ſeldome or neuer hathe taſted the lyke. Although Ciceroes dogges that ſhould barke at the Romiſhe wolues, beginne to ſnatch

Eſa.49.23
De.17.18.
Pſ.106.23
Exo.28.35
Eze.45.17

at

at the christian Belwethers.

He hath made a winepresse of Iudges, Iustices, and Magistrates, to presse the husk of controuersies and suites from the suite, vice from vertue, falshode from truthe.

And all these hath he done, to moue vs to
Gen.17.1. beleeue that he is God almightie, the first
Apo.1.17. and the last, the God of Gods, Lorde of
Dt.10.17 Lordes, and that besides him is none. To
moue vs, to feare the profoundnesse of hys
riches, wisedome, and knowledge. Who
Deu.4.35 is greater than our hearts, and knoweth
Ro.11.33. all things, who yeldeth wrath in the day
1.Io.3.20 of wrath, to euery one, according to the
Rom.2.5. hardnesse of his heart: who if we will not
Psal.7.13 turne, hath whet his sword, bent his bow,
Deu.32.4 and prepared the arrowes of deathe. To
Ioel.2.13. loue him as true and faithfull, as gentle
and mercifull, who hath not dealte wyth
vs after our sinnes, nor rewarded vs after our iniquities: But loke how wide the
Ps.102.10 East is from the west, so farre hathe he set
our sinnes from vs.

All these hath he done to moue vs to seeke the Lorde with all our hearts, & to be

zelous in the truthe of the iealous God, whiche giueth not his glorie to an other, whiche will haue vs all, or no part of vs, and casteth the luke warme oute of hys mouth. To kepe our spirites, soules, and bodyes pure, and wythout blame to the comming of our Lorde Iesus Christ. To be faythfull and constante that we may receiue the crowne of lyfe: To labour to ouercome, that we may eate of the hidden Manna, to be clothed wyth white aray, and to be made pillers in the Temple of God.

Deu.4.15
Ex.34.14
Esa.42.8
Apo.2.10
Le.11.44.
1.Th.5.23
Apo.2.10
Apo.2.17
Ap.3.5.12

All these hath he done to moue vs to girde our selues with truthe, to binde it about our neckes, and to write it in the table of our heartes, to flye the softe pilowes of flatterie, the paynted cloake of dissimulation, the sharpe rasors of slandering, and speake the truthe each one to another. To arme our selues with righteousnesse, and to make good good, and euill euill, darkenesse darkenesse, and lighte lyght, sweete sweete, and sowre sowre. To put on the shoes of peace, the chayne that lincketh Christians togyther wyth the

Eph.6.14
Prou.3.3
Ezc.13.18
Psal.52.4
Eph.4.25
Eph.6.14
Esa.5.20
Eph.6.15

Eph. 4. 3. the bonde of loue, the Image of Christ
Psal. 132. 2. 3. grauen in mans heart, the swéete dewe of Hermon, and the precious oyntment of Aaron to the Leuites and seruauntes of God. To moue vs to kepe the garmentes
Apo. 16. 15. of innocencie, to labour the worke of God
Job. 9. 10. in the day of this life, to cast our bread vp-
Esa. 58. 7. on the waters, to deale our breade to the hungry, to bring the poore that wander into our houses, when we sée the naked to cloth them, to loose the bandes of wickednes, to take off the heauy burdens, to let
Esa. 58. 6. the oppressed go free, to breake euery yoke of the vngodly, to helpe the blind and lame the widow and fatherlesse, the straunger and friendlesse.

All these hath he done to moue vs like
Gen. 6. 41. prudente Noahs, to buylde the arke of a good conscience before the floud of Judgement doe ouerflowe. Like prouident Jo-
Ge. 41. 48. sephs, to lay vp the grayne of godlynesse in the barnes our of our hearts, before the
Prou. 6. 7. bearth of mercy shall be. Like paynefull Antes to prouide the foode of the soule, be-
Eccl. 18. 18 fore the winter of Justice approche. Like fruitable patiēts to take the preparatiues

of

of repentance before the pangs of deathe
be come. Like wise virgins to haue ready Mat.25.1.
the lampe of fayth, and the oyle of vertus
before the bridegrome Christe Jesus doe
shutte the doores. Like good Stewardes Luk.16.8.
to prouide for the tabernacle of heauen,
before we lose the office of this life. In the
dayes of fayre wether, of plentie, of Sum-
mer, of healthy, of opportunitie, of thys lyfe,
to remember our maker, and to serue hym
dutifully. And thus muche of the first prin-
cipall lesson.

Trouble, age, sicknesse, and death, be Gods Bayliffes.

But the nature of man is so crabbed and
frowarde, that commonly the mercies
and graces of God doe little preuayle with
him, and therefore when man forgetting
the goodnesse of God, beginneth to waxe
secure and carelesse, God hathe certayne
Bayliffes and scourges, as trouble, sick-
nesse, age, and deathe, whiche he sendeth
forth to arrest them to come to hys Court
of Justice, there to be warned of their du-
ties, and fyned for their offences. As the

holy ghost dothe teache in the. 28. of Deuteronomie, by Moyses: If they will not obey the voyce of the Lorde theyr God, the Lorde shall sende vpon them, trouble, cursing, and shame: The Lorde shall make the pestilence cleaue vnto them; the Lorde shall smite them with powertie, sickneſſe, and colde, drought, blasting, and meldewe: the heauen that is ouer their heades shall be brasen, and the earth that is vnder them yron. In the. 32. of
Deu. 32. 18 Deuteronom. Thou hast forsaken the mightie God that begot thée; and hast forgotten the Lorde that made thée. The Lorde then sawe it, and was angry, and sayde, I will hyde my face from thée, and thou shalte bée consumed wyth hunger, and burnt with heate, and bitter destruction. I will also sende vppon thée the téeth of beastes, with the venim of Serpentes. Also he dothe complaine by the Prophet
Ozee. 2. 5. Ozee. Your mother hathe sayde, I wyll goe after my louers, whiche gaue me my bread and my water, my wool & my flaxe, my oyle, and my wyne. Therefore will I stoppe hir wayes with thornes, and make a wall

a wall, that she shall not finde hir pathes. And by the Prophete Jere. Cast out this people, and let them departe: And if they say whither shall we departe? then tell them: Thus saythe the Lorde. Suche as are appoynted to death, vnto death: and suche as are for the swoorde, to the swoorde: and suche as are for the famine, to the famine: and suche as are for captiuitie, to captiuitie. Nemrod and his adherents forgat God, and sayde one to another: Come let vs make brick, and burne it in the fire, and let vs buylde vp a Citie and a Towre whose toppe may reach vnto heauen, that we may get vs a name: But God sent his Bayliffe trouble, which arrested the with a writ of confusion, and confounded their language, that one might not perceiue anothers speach. Jobs sonnes forgat God, & made feastes euery one in his course, but on a daye when they were eating and drinking in their elder brothers house, GOD caused his Bayliffe trouble to arrest them with a writ of tempest, whiche smote the foure corners of the house, and killed them all. The people of Israell

Jere. 15. 2.

Gen. 11. 14

Job. 1. 4.

Exo. 17. 2. forgat God, and murmured for breade and drinke: But God caused his Bayliffe trouble to arrest them with a writte of warre, for the Amalechites smote a great number of them.

Num. 21. 6 The people of Israell were wearie of their journey to the lande of promyse, wherefore God caused them to be arrested with a writte of fyre, which consumed the vttermost part of the host.

Num. 21. 6 The people of God blasphemed God, but he caused them to be arrested with a writte of fyrie Serpents, whiche stong them so, that many of the people of Israell were destroyed. The inhabitauntes

2. Par. 36. 14. of Juda and Jerusalem trespalled wonderfully, according to all the wyckednesse of the Heathen, and polluted the house of God, and mocked the messangers of God, despyled his worde, and euill vsed his Prophetes, wherefore the Lorde caused them to be arrested and fined with long captiuitie: for they were ledde awaye prysoners vnto Babylon.

2. Reg. 17. 23. The tenne trybes worshipped straunge Gods, and walked after the rytes of the

Gen-

Gentiles, and therefore GOD cau-
sed them to be arrested, and puni-
shed with long captiuitie: for they were pri-
soners amongest the Assyrians. Jerobo- 1.Ki.13.4
am king of Israell, hearing the wordes
of the man of GOD whyche cursed the
altar in Bethell, stretched forthe his
hande, saying, laye holde on him: But
his hande withered, and he coulde not 2.Reg.1.2.
plucke it in againe. Ochozias trusted in
Belsebub of Ecceron, and therefore he
did fall out of the Gallerie in the topps
of his house in Samaria, and dyed vp-
on it. Zedechias did euill in the sighte 2.Ki.25.7
of the Lorde, and Nabuchodonozer king
of Babilon slewe his sonnes before his
face, and put out his eyes, and bounde
him in chaynes, and caryed him pri-
soner to Babylon. Alcimus generall to 1.Mach.9
king Demetrius, commaunded all the 55.
walles of the holye house, and the mo-
numentes of Prophetes to be pulled
downe: But he was plagued, and his
mouth was stopped, for he was stricken
with a palsey, and coulde no more speake.
Valerian the Emperoure cruelly perse-

lyted the Christians, whom Sapor kyng of Persia toke in battayle, and did not onely leade him about with a leace lyke a blonde hounde, but also vsed him for a footestole to get vpon his horse. Achab caused Naboth to be put to deathe, for that hee refused to sell him his Vyneyarde: But both Achab him selfe was slayne in battayle, and all hys house vtterlye destroyed. Antiochus swelled in pryde agaynste God: but God smote hym wyth and incurable and inuisible plague: the payne of the bowels (whiche was remedyelesse) came vpon hym, and hee fell downe from the Charyot that ran swiftly, and it bruised all his bones, and the wormes came out of his body in abundance, and whyleſt hee was alyue hys flesche fell off from hym for payne and torment.

4. Reg. 21. 13.

2. Mach. 9 & 9.

They of the Churche of Israell were vnthankfull to GOD, and ascribed vnto Idols their breade, and theyr water, theyr wooll and theyr flare, theyr Oyle and theyr drynke: they glorved in themselues,

selues, and made them Castles and Towres: they were secure and careless, and gaue them selues to eating and drinking, and pastyme: They followed the wickednesse of the Heathen, and mocked the Prophetes of God, and despised hys worde: They gaue themselues to couetousnesse and wrong: they grewe in pride, infidelitie, and contempt of God: and therefore GOD dyd arrest them with trouble, with pestilence, with famine, with sworde, with fyre, with serpents, with captiuitie, with destruction.

We of the Churche of Englande, are vnthankfull to God for our treasures, and Iewels, for our houses and landes, our vnitie and peace: hys blessed worde and Sacramentes, and manye other hys vnspeakeable benefytes and ryche blessynges of GOD. Wée thynke they come not from GOD, but from oure Parentes, from oure friendes, from oure witte and cunning, from our happe and laboure. We buylde Castles

and towres in the ayre to get vs a name. So many heads so many wittes, so many common wealthes. Plato his *Idea*, Aristotles felicitie, and Pythagoras numbers, trouble most mens braynes. Willishers and woulders were neuer good housholders, deuisers and phansiers were neuer good common wealthes menne. Phaeton thought that he could haue ruled Phebus Chariot, but hys body was to light for the flying horses. Nimrod thought he could
Gen.11.4. haue builded a towre to heauen, but he wrought cõfusion vpon earth. The bramble
Jud.9.15. thought it could haue shadowed all the trees of Lybanon, but it brought destruction. These light Phaetons, these deuising Nymrods, disturbing brambles, phansie many chariots and formes, deuise many towres & plattes, and promise many shadowes of common wealthes, but the ends of all is infidelitie, confusion & destruction.
Jud.9.9. The figtree woulde not leaue his sweetenesse, the olive tree his fatnesse, the vine his wine, wherewith he did cheare bothe God and man: neyther shoulde we leaue the sweetnesse of vnitie, the fatnesse & sub-

stance

ſtance of religion, the wine of obedience, which do pleaſe both God and man, and be carried away with the brambles of inſolencie and confuſion.

We grow ſecure and careleſſe, we eate, we drinke, we buie, we ſell, we plant, we builde, we paſtime, and make merrie. Everye one loketh that an other ſhoulde ſerue God, they care not to ſerue God themſelues. They thinke that Job ſhould pray and ſacrifice for them. The ſpirituall men (ſay they) ſhould keepe hoſpitalitie, the ſpirituall men ſhoulde ſee the people taught, ſhould giue almes, ſhoulde lyue according to their profeſſion: moſt true, and therefore ſhoulde gentlemen, and Noble men keepe hoſpitalitie, ſhoulde ſee the people taught, giue almes, lyue according to their profeſſion. For all be, or ought to be ſpirituall men. I knowe not whence that diſtinction of ſpirituall and temporall men came, I ſuppeſe from beyonde the Alpes. The worde of God doth acknowledge no difference of man but ſpirituall or carnall: and carnall none ſhould be. You are (ſayth S. Peter to all generally) a choſen people,

Job. 1. 5.

1. Cor. 3. 1.

a regall priesthode, a holy nation, that you should shew forth the vertues of him that hath called you out of darkenesse into maruellous light. But these that be called spirituall men haue their liuinges for the sayde purposes: and so haue they whome we call temporall men also. Their landes be not their owne, they haue them not of their friendes, they haue them from God, who giueth, to euery one according to hys abilitie, and requireth againe a reckening according to his receipt: for one talent of the seruaunte and labourer: for two talentes of the farmer and marchaunt: for three talentes of gentlemen and knights: for moe of the Nobles and Counsaylours: for most of the Princes: whosoeuer hath most liuing and authoritie, is most bound to walke in the feare of God, and to see such as be vnder his gouernment brought vp in the knowledge and feare of God. For euery one is Gods steward, and euery steward is bounde to make his accompt, according to hys receypte, and charge.

2. Cor. 4. 7

Mat. 25. 15

Luc. 16. 2

Wee despise Gods worde, and mocke

his

his Ministers, we blaspheme God, and abuse his holy name, we worship strange Gods, our belly, our purse, our byrthe, our landes, our witte, and authoritie: we truste more to Belzebub of Ecceron, and Apollo of Delphos, to coniurers and sothsayers, than to the Prophetes, and Apostles. Euery man hunteth hys brother with an nette: Euery man hunteth after Naboths vineyarde. Such as haue Lordshippes and Mannours, long after Naboths litle field. They that haue too much, or spente to muche, long after the vineyardes of more Persons and Vicars, and other that laboure full truely in God hys vineyarde. 2. Reg. 1. 3. Mich. 7. 2. 1. Reg. 22. 17.

We swell in pryde & contempt of God and man, disdayning one another, contemning one an other, and are sorie that an other dothe liue or thryue by vs: And yet we thinke that God can not, or dothe not se it. We are clothed with the fig leaues of authoritie, of parentage, of friendshippe, of selfe loue, of flatterie, dissembling, and our owne fansies. Well, oure language hath not bene confounded: oure Gen. 3. 7. Gen. 11.

houses

Exod. 17. 2 houses smitten downe: the Amalechites haue not preuayled against vs in warre:
1. Reg. 15. 7. Nabuchodonozor hath not killed our children before our faces, boūd vs in chaynes, caried vs away captiues: we haue not
1. Mach. 9 bene stricken with palseis: let vs not dis-
Rom. 2. 4. pise the great pacience and long suffering of God. We knowe what hath bene: God knoweth what may be, and shall be. But be these things as they shall be, yet if these two bayliffes can not finde vs, God hath a thirde Bayliffe, Bayliffe Age, whiche will finde vs out, and cause our strong men or legges to bowe, the keepers of our house and handes to tremble, our grinders and teeth to decay, those that looke out of the windowes and the eyes to be blinde, the doores and lippes to shut, sleepe to fayle, the daughters of Musicke & eares to be deafe, the Almond tree and head to be white, the highe ones and shoulders to sticke vp, the capers and reynes to waste: for all these when wee feele them in oure selues, or see them in others be Gods baylifs to warne vs, and tell vs that it is time for vs to prepare our selues to beginne to remember,

ber, and serue God.

But some can vse themselues so cunningly, that Bayliffe trouble shall neuer finde them. For if he seeke them with pouerty, they will make stones bread rather than want. They will hord vp their corne and wares, vntill the poorer sort hath sold, and then sell it at their own price, or keepe it vntill it be rotte. They will varnishe their wares, and make them shewe fayre to the eye, though neuer so bad to the vse: or they will leaue their naturall and lawfull trauect, and vse vnnaturall and vnlawfull multiplication of money: or they will sell their landes and liue by vsurie: or they will set their landes vpon the last, and stretch them from sixe pounde a yeare to sixe score pounde a yeare. Or they will make all fysh that commeth to net by Hea or by lande, or they will transporte corne, butter, cheese and all kynd of good necessaries, and that to them that neyther loue Gods worde, nor this countrie: or they will sell their landes three or foure times to be sure.

Math. 4. 3.

If trouble seeke thē by losse of friendes,

they

they can comforte them selues with the commoditie that they reape of their frends goods and landes, after they haue worne blacke a while.

If trouble seeke thē by displeasure, they will say that white is blacke, and blacke white: they will runne with the hare, and hold with the hounde: they will carie fire in one hande, and water in another: They will play *Ait, Aio, Negat, Nego*, they will leaue truthe, iustice and equitie, and playe the English Collar, who firste mette king Henry the firste souldiers and was beaten of them, for that he sayde he serued kyng Edward the fourth: Next he mette king Edwards the fourthes souldiers, and was beaten of them, for that he sayde he serued king Henry the first: Afterward he mette a thirde bande of menne, to whome he answered he serued the Deuill, who when they had him be gone in the deuils name, so he answered he would for y he, I haue bene beaten of kyng Henries men, and king Edwardes men, for answering that I serued the one, and then the other, and now I haue sayde I serue the Diuell, I go

without

without hurte, hée is the beste Maister I mette with this morning. They will leaue theyr duties towardes God, their Prince and their Countrie, rather than by displeasure to fall into trouble.

Some partly by the goodnesse of nature, partly by diet and exercise, partly by medicines, will order their bodies in such sorte, that Bayliffe sickenesse shall not find thē. And some with faire and pleasant houses, with their warme and softe apparayle, with their choyse of meates and drinkes, with their seuerall pastimes and recreations will cherish bayliffe Age in such sort, that he shall little or nothing grieue them. Mary yet God hath one sure and trustie bayliffe, Bayliffe Death, whiche neuer fayleth hym. For he neuer returneth, *Non est inuentus in baliua mea*, but bringeth *corpus cum causa*. Be hee olde, be he yong, ryche or poore, Lorde or Ladie, Knight or Emperoure, he keepeth them without bayle or mainprise. This Bayliffe can neyther bée deceiued by subtiltie, nor allured by beutie, nor corrupted by money, nor withstoode by strengthe.

When

When deathe commethe there is no way to escape: Be it to day, be it to morrowe it will be, it is a debte, it muste be payde. Strive man never so much, this sentence definitive of God shall never be reversed, earth thou arte, to earth thou shalte. Live you never so long, you must say with Job: The graue is my house, darkenesse is my bedde, I said vnto rottennesse, you are my father: I sayd vnto the wormes, you are my mother, you are my sisters.

Gen.3.16.

Job.17.13

What say some. I haue in banke a hundred thousand pounds, my plate, my iewels, my landes are worth as muche: and yet must you say: The graue is my house, darknesse is my bedde: yet muste you say to rottennesse, you are my father, and to the wormes, you are my mother, you are my sisters. But I am able to ouerrule any case in the lawe, I am able to be an Embassadour through the worlde, I haue the knowledge of all tounges and learning. I am able to serue any Prince in the field, I am able to bee of Councell with anye Prince Christian. Yet must you say, the graue is my house, &c. I am a gentleman,

a Noble man, I came in with the Conquerour, I can fetche my pedegree long before the Conquest, a King was my father, a Queene was my Mother, a King my Brother, a Queene my Sister: yet muste you say, The graue is my house, darkenesse is my bedde: yet muste you say to rottennesse, you are my father, and to the wormes you are my mother, you are my sisters. For the siluer threades and sinewes shall stretche, your goulden caule and brayne-skinne shall shrinke, youre spring and hart, your pypes and Arteries shall fayle, your cisterne and wheele, your liuer and stomacke shall be dried vp and consumed, and man shall goe to his long home, and vnto earth from whence it came. And now followeth the third principall lesson.

That eche one shall rise againe, and gyue an accompt to God of his doings.

THe earth is a mistresse vnto vs of our resurrection: whose trees, floures and hearbes doe die in winter, and reuiue in sommer. The day, the moneth, the yeare, the spring, the sommer, ỳ winter, so passe,

& returne againe, & teach our resurrection. We our selues once in.24.houres do as it were die in slæpe, but the morning awaketh vs out of slæp, and sheweth vs a manifest token of our resurrection. But wee meruayle how the dry & rotten bones can be fetched out of the Sea, out of the earth, out of the ashes agayne. He that fetcheth the sunne out of his caue euery morning: he that (as it were) quickeneth the dead
Num.17.8 Mone euery moneth: he that caused Aaron his rod, that had bene many yeares dried, in one night to budde, blossome, and beare ripe Almondes, can also bring the drie bones out of the graue, sea, and ashes, and cause them to beare ripe and perfecte flesh. And why should we doubt, that of the rotten body a perfect bodie may spring, since we see by dayly experience that of rotten corne, perfect corne doth growe, and that of rotten sædes and kernels, perfect sædes and kernels doe come, whyche be clothed with stalke, huske and leaues: and
1.Cor.15.53. this mortalitie shall put on immortalitie, and this corruption incorruption. Iohn.5.
Ioh.5.25. The houre shall come, when all that be in the graue shall heare the voyce of the

Sonne

Sonne of GOD, and shall come forth.
Rom. 8. If the power of him that raised vp Iesus from the deade dwelleth in you, hee that rayled vp Christe from the dead shall also quicken your mortall bodies. For as in Adam all doe die, so in Christe all shall bee made aliue. Apoc. 20. I sawe (sayth S. John) a great white throne, and one that sat on it, from whose face fledde away bothe heauen and earth. I sawe the deade bothe great and small stande before God. For the sea gaue vp hir dead that were in hir, and death, and the graue gaue vp the deade that were in them, and they were iudged euery one according to their workes. Whosoeuer was not written in the booke of lyfe, were caste into the fire. As S. John Baptist sayth, hee hath his fanne in his hande, and will make cleane hys floore, and gather hys Wheate into hys garner, but will burne vp the chaffe with vnquenchable fyre. In the tyme of Harueste, in the ende of the worlde, the Sonne of man shall sende forthe his Angels, and they shall gather out of his kingdome, all things that offende, and them that do iniquitie, and shall caste them into a fornace

Rom. 8.11
1. Cor. 15. 22.
Apo. 10. 11
Mat. 3. 12.
Math. 13. 30.

of fire, there shall bee weeping and gnashing of teeth: Then shall the iust shine as the sunne in the kingdome of the father.

Math. 13. 47. The kingdome of Heauen is lyke vnto a drawe nette, cast into the Sea, that gathereth of all kinde of things: which when it is full, men drawe to lande, and sitte and gather the good into vesselles, and caste the bad away: so shall it be at the ende of the worlde. The Angels shall goe forth and seuer the good from the badde: and shall cast them into the fornace of fyre, ther shal be wayling and gnashing of teeth. When

Math. 25. 31. the Sonne of man commeth in his glorie, and all the holy Angelles with him, then shall be gathered all Nations, and he shall separate them one from an other, as a shepeheard separateth his shæpe from the Goates. And hee shall sette the Shæpe on hys righte hande, and the Goates on the lefte: Then shall the Kyng saye to them on his ryghte hande, Come yee blessed of my Father, enherite yee the kingdome prepared for you from the foundation of the worlde: Then shall hee say to them on the lefte hande, Depart from me yee cursed into euerlasting fire, whiche is

prepa-

prepared for the Deuill and his Angels. And therfore S. Paules rule to the Corinthians is very necessary, where hee sayth: Let euery man take heede, howe he buyldeth, for other foundation can no man lay, than that which is layde, which is Iesus Christ. And if any man buyld on this foundation, golde, siluer, precious stones, tymber, hay, or stubble: euery mans worke shal be made manifest, for the day shal declare it, because it shall be reuealed by the fyre: and the fire shall trie euery mans worke of what sort it is. If any mans worke that he hath buylt vpon, abide, he shall receyue wages, if any mans worke burne he shall lose. Beholde the Lorde will come with fire, and his chariots like a whirle wynde, that he may recompence his anger wyth wrath, and his iudgement with the flame of fire: for the Lorde will iudge wyth fire and with his sworde all flesh. Thou after the hardnesse of thy hart, which cannot repent, heapest vnto thy selfe wrath in the day of wrath, and of the iust declaration of the iust iudgemēt of God, who wil reward euery one according to his workes, that is, to them which by continuance of well doing

1. Cor. 3. 11

Esa. 66. 15

Rom. 2. 5.

ing ſéeke glorie & honour, & immortalitie, eternall life: But vnto them that are contentious, & diſobey the truth, and obey vnrighteouſneſſe, ſhall be indignation and wrath, tribulation and anguiſhe, vpon the ſoule of euery man that doth euill. For we
2. Cor. 5. 10 muſt all appeare before the tribunall ſeat of Chriſt, that euery man may receiue the things that are done in his body, according to that he hath done, whether it be good or euill.

Learne therfore to remember your maker in the dayes of your youth, for eyther trouble will come, or ſickneſſe will come, or age will come, and death will come, and we ſhall riſe againe, and the Iudge wyll come, which will neyther ſhewe fauour or mercy, nor receiue money, nor allowe repentance. Héere let euery ſoule repente whileſt there is place and time for mercy: for there is onely time & place for iuſtice. The day of iudgement ſhall come, in the which pure hearts ſhall more auayle, than fayre wordes, and a good conſcience than great Treaſure. And thoughe ſome may thinke that that day is far hence, let him be ſure, that his laſt day is not far hence:

And

And loke howe this his laſte daye in this worlde ſhall take hym, ſo ſhall the laſt day in the next worlde finde him. For ſuche as he dyeth in this day, ſuche ſhall he be iudged in that day. And therfore S. Hieroms ſayth well, whether I eate or drinke, or what ſoeuer I do, me thinke I heare thys ſounde alwayes in my eares: *Surgite mortui, & venite ad iudicium*, Ariſe ye dead, and come to iudgement. God be mercifull vnto vs, and bleſſe vs, and ſhew vs the light of his countenance, and be mercifull vnto vs, that in the youth of this life we may be thankfull to the mercifull and gracious God, for his infinite mercies & bleſſings: And that we may learn to beleeue in him as almightie, to feare him as iuſt, to loue him as mercifull, to be zelous in his truth, holy and conſtant, that we may girde our ſelues with truth, put on the breſtplate of righteouſneſſe, the ſhoes of peace, take the ſhielde of fayth, the ſworde of the ſpirite, which is the worde of God, and the helmet of ſaluation, and to watche, and pray with all perſeuerance, that we may keepe the garments of innocency, labour the worke of God in the day of thys lyfe, yelde the ſweete *Hier.* *Pſal. 66. 1.*

ſweete grapes of iudgement, caſte oure breade vppon the waters of the poore, that when Chriſt Jeſus ſhall come to iudge both quicke and dead, we may be deemed the good corne to be layde vp in the graynes of bliſſe, the good fiſhe to be put into the veſſels of glory, and liue for euer with God the father, God the ſonne, and God the holy Ghoſt:

To whome bee all honour, prayſe, and glory bothe nowe, and euermore.

Amen.